AHMADIYYA Gazette CANADA

VOL. 53 NO. 11 November 2024

Surely, Allah is with the steadfast.

(The Holy Qur'an 2:154)

The Virtue of Patience

Hazrat Khalifatul-Masih V (may Allah be his Helper) said:

"Patience is such a virtue that if it is developed in a person in the true sense, it brings about a revolution in both their personal and communal life. Such a person witnesses the showers of Allah's blessings descending upon them."

[Friday Sermon delivered on February 13, 2004; *Khutbat-e-Masroor*, vol. 2, p. 120]

بسم الله الرحمن الرحيم

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ABBREVIATIONS OF SALUTATIONS

sa *Sallallahu alaihi wa Sallam* — peace and blessings of Allah be upon him
USAGE: Salutation written after the name of the Holy Prophet Muhammad (peace and blessings of Allah be upon him)

as *Alaihis Salam / Alaihas Salam* — peace be upon him/her
USAGE: Salutation written after names of Prophets other than the Holy Prophet Muhammad[sa] and pious women prior to the era of the Holy Prophet Muhammad[sa]

ra *Radhiallahu anhu / anha / anhum* — may Allah be pleased with him/her/them
USAGE: Salutation written after names of Companions of the Holy Prophet[sa] and Companions of the Promised Messiah[as]

rh *Rahimahullah / Rahimahallah* — may Allah have mercy upon him/her
USAGE: Salutation written after the names of deceased, pious Muslims who are not Companions[ra]

aa *Ayyadahullahu Ta'ala bi Nasrihil Aziz* — may Allah be his Helper
USAGE: Salutation written after the name of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V

OUTER & INNER COVER: PEXELS

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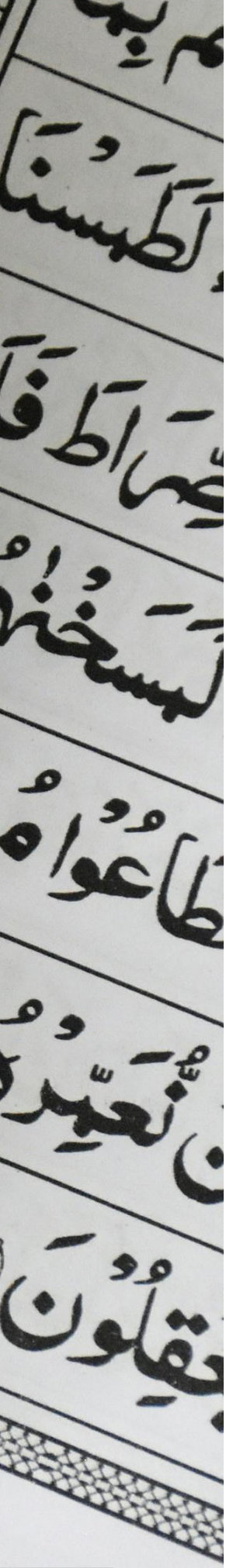


PEXELS

PEARLS OF

THE HOLY QUR'AN

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Gracious, the Merciful

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۭ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ۝۱۵۴

O ye who believe! seek help with patience and Prayer; surely, Allah is with the steadfast. (2:154)

HADITH

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O Allah! Bless Muhammad[sa] and the people of Muhammad[sa], and bestow grace and salutations, for verily You are the Praiseworthy, the Majestic.

عَنْ صُهَيْبٍ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ .

(صَحِيْح مُسْلِم، كِتابُ الزُّهدِ والرَّقَائِق، باب الْمُؤْمِنُ أَمْرهُ كُلّهُ خَيْرٌ)

Hazrat Suhaib (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, "Strange is the case of a believer for there is good in all his affairs but this is not so with anyone else. For a believer, if he feels delight, he is thankful, and so there is a good for him in it; and if he gets into difficulty, he is patient, and there is a good for him in it."

[*Sahih Muslim*, Hadith no. 2999]

WISDOM

SO SAID THE PROMISED MESSIAH

(PEACE BE UPON HIM)

"Demonstrate through your pure example and excellent conduct that you have chosen the good path. Remember, I have been appointed to repeatedly guide you to avoid all kinds of mischief and places of turmoil. Be patient even when you hear abusive words. Respond to evil with goodness, and if someone is intent on creating mischief, it is better that you quietly withdraw from that place and respond with gentleness... I tell you truthfully, do not let go of patience. The weapon of patience achieves what cannons cannot. It is patience that wins over hearts. Remember, truly, it deeply pains me when I hear that someone from this community has engaged in a fight. I absolutely do not approve of this behavior, and God Almighty also does not desire that the community—which is to serve as an example for the world—adopts a path that is not the path of righteousness. Furthermore, I tell you that Allah supports this principle to such an extent that if anyone within this community does not exercise patience and tolerance, they should remember that they are not truly part of this community."

[*Malfuzat* (2022), vol. 6, pp. 354–355]

PEXELS

GEMS OF GUIDANCE

from the Friday Sermons of Hazrat Khalifatul-Masih V (may Allah be his Helper)

NOTE: Given below are brief, selected points from the Friday Sermons of Hazrat Khalifatul-Masih V[aa]. Readers are encouraged to benefit directly from the complete Friday Sermons of Huzoor[aa], available on alislam.org.

MAKHZAN-E-TASAWEER

1.

September 6, 2024

THE BATTLE OF THE TRENCH (1)

In this sermon, Hazrat Khalifatul-Masih V (may Allah be his Helper) discussed the Battle of the Trench (also known as the Battle of Ahzab), which took place in 5 AH (627 CE).

One of the primary factors that led to this battle was that the Jewish tribe of Banu Nadir, exiled from Madinah due to treachery, allied with the Quraish of Makkah and other tribes. This alliance, including major tribes like Banu Ghatfan and Banu Sulaym, amassed a force of at least 10,000, possibly up to 24,000 soldiers, to attack Madinah.

Upon learning of the enemy's plans, the Holy Prophet (peace and blessings of Allah be upon him) consulted his companions and decided to dig a trench around Madinah based on a suggestion by Hazrat Salman of Persia (may Allah be pleased with him). This trench impeded the enemy's advance and marked a significant moment in Islamic military history.

At the end, Huzoor-e-Anwar (may Allah be his Helper) enjoined prayers for Ahmadis in Pakistan and for the world's betterment.

2.

September 13, 2024

THE BATTLE OF THE TRENCH (2)

Continuing his series of sermons on the Battle of the Trench, Hazrat Khalifatul-Masih V (may Allah be his Helper) mentioned further details regarding the preparations before the battle.

The Holy Prophet Muhammad (peace and blessings of Allah be upon him) gathered intelligence about the advancing forces and led the Muslims in preparing to dig a trench around Madinah, aided by tools borrowed from the Jewish tribe of Banu Quraiza.

The companions faced intense hardships, including hunger, as they worked tirelessly. Despite the cold and lack of resources, they persevered. The Holy Prophet (peace and blessings of Allah be upon him) personally participated in the labour, encouraging the companions as they worked together. His presence undoubtedly lifted their spirits.

The Holy Prophet (peace and blessings of Allah be upon him) displayed miracles, such as breaking an unbreakable rock and prophesying future Muslim victories over Syria, Persia, and Yemen. He also miraculously multiplied food, feeding a thousand companions with a small meal prepared by Hazrat Jabir bin Abdullah (may Allah be pleased with him).

Huzoor-e-Anwar (may Allah be his Helper) concluded the sermon with a call for increased prayer, especially for the protection of Ahmadis and the world's guidance toward peace and reform.

PEXELS

3. September 20, 2024
THE BATTLE OF THE TRENCH (3)

Hazrat Khalifatul-Masih V (may Allah be his Helper) mentioned further details regarding the Battle of the Trench. He recounted another miracle where the Holy Prophet Muhammad (peace and blessings of Allah be upon him) multiplied dates to feed a large group. Elaborating upon the nature of such miracles, Huzoor-e-Anwar (may Allah be his Helper) quoted from the writings of the Promised Messiah (peace be upon him) who described the concept of "liqa," a profound closeness to Allah, where one's actions reflect divine power, exemplified by the miraculous acts of the Holy Prophet (peace and blessings of Allah be upon him).

During the Battle of the Trench, the number of Muslims varied by phase, initially 3,000 but reduced to 700 by the time of the actual battle, as some were sent to protect the women and children from potential threats.

According to their treaty, the Jewish tribe of Banu Quraiza was allied with the Muslims, however they broke their covenant under pressure from the Quraish, joining the disbelievers in the battle. Despite this, the Holy Prophet (peace and blessings of Allah be upon him) remained calm, foreseeing eventual victory.

In regard to the start of the Ijtima of Majlis Khuddamul Ahmadiyya UK, Huzoor-e-Anwar (may Allah be his Helper) instructed Khuddam to focus on prayers throughout their Ijtima. He concluded by praying for the following deceased members of the Jama'at and announced funeral prayers in absentia: (1) Habibur Rahman Zairvi Sahib, Na'ib Nazir Diwan, Rabwah; (2) Dr. Sheikh Riazul Hasan Sahib; (3) Professor Abdul Jaleel Sadiq Sahib, Incharge of Tartib and Record, Rabwah; (4) Master Munir Ahmad Sahib, Jhang, Pakistan.

4. September 27, 2024
THE BATTLE OF THE TRENCH (4)

In this Friday Sermon, Hazrat Khalifatul-Masih V (may Allah be his Helper) mentioned more details about how the tribe of Banu Quraiza broke their treaty with the Muslims under pressure from the Quraish, causing heightened concern for Madinah's security during the Battle of the Trench. Their betrayal led the Holy Prophet Muhammad (peace and blessings of Allah be upon him) to deploy troops to protect vulnerable areas.

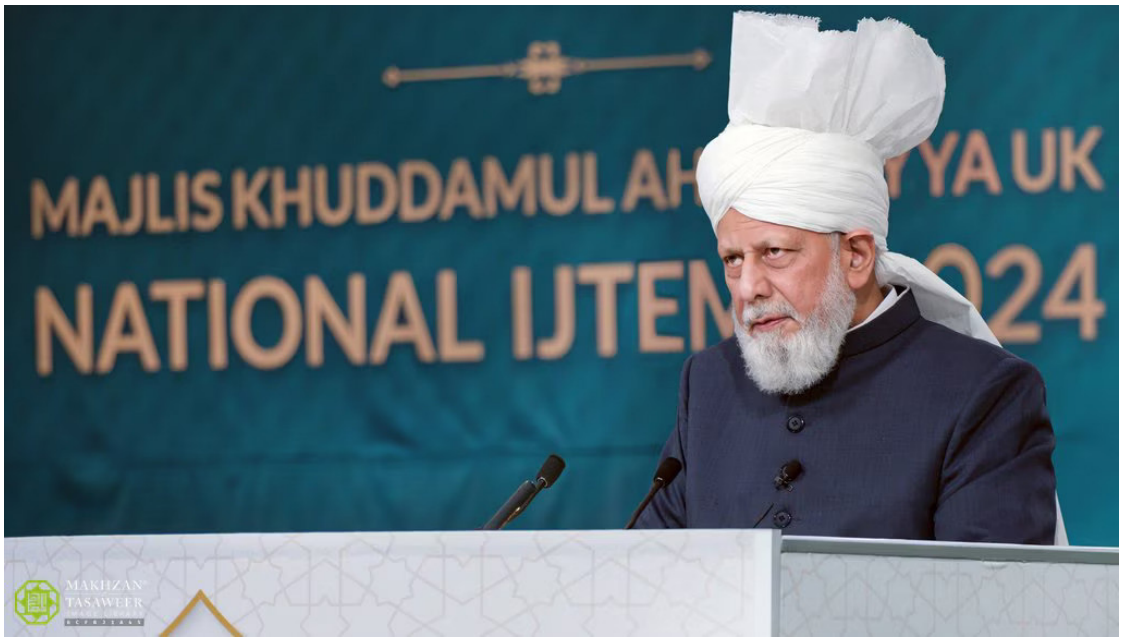
Despite some hypocrites seeking to avoid battle, the Muslims stood steadfast. Leaders among the companions like Hazrat Sa'd bin Mu'adh (may Allah be pleased with him) refused to negotiate with the enemy, emphasizing their resilience.

Hazrat Safiyyah bint Abdil Muttalib (may Allah be pleased with her) defended the women's sanctuary by bravely killing a spy. The duel between Hazrat Ali (may Allah be pleased with him) and Amr bin Abd Wudd, a formidable enemy, resulted in victory, further discouraging the enemy.

In regard to the Ijtimas of Majlis Ansarullah and Lajna Ima'illah UK, Huzoor-e-Anwar (may Allah be his Helper) emphasized the importance of prayers and invoking blessings upon the Holy Prophet (peace and blessings of Allah be upon him), urging participants to focus on spiritual growth rather than idle activities.

Rays of Light

The Enlightening Words of Hazrat Khalifatul-Masih V (may Allah be his Helper)



COMBATTING FALSEHOOD IN THE AGE OF MISINFORMATION

On September 22, 2024, Hazrat Khalifatul-Masih V (may Allah be his Helper) delivered a faith-inspiring address to conclude the National Ijtima of Majlis Khuddamul Ahmadiyya UK. The 3-day gathering was held at Old Park Farm in Kingsley and was attended by more than 7,540 young men (Khuddam) and boys (Atfal).

In his address, Huzoor-e-Anwar (may Allah be his Helper) said, "Falsehood is a poison that seeps into the heart of mankind and tears apart bonds of trust and unity in society." He said:

> "Indeed, it is no exaggeration to say that we live in an age of rampant misinformation. People share or forward messages, either deliberately or ignorantly, irrespective of whether what is stated or depicted is true. The consequences of such deception lie far beyond the comprehension of many young people. Lies and false propaganda are being spread across towns, cities, and nations in the blink of an eye, igniting tensions and conflict between communities. Social media platforms, which proudly claim to bring people together, are actually driving them further apart."

He also advised:

> "Every Khadim should always pause and reflect before commenting or sharing any message. Before pressing the 'send' button, carefully determine if what you are sharing is accurate and beneficial for others. Do not forward a message or comment on a post if there is even a hint of deception or if you are unsure of its truth."

[Ahmadiyya Muslim Community Press & Media Office, press release dated September 26, 2024]

PIVOTAL ROLE OF WOMEN IN SOCIETY

On September 28, 2024, Hazrat Khalifatul-Masih V (may Allah be his Helper) delivered a faith-inspiring address to conclude the 45th National Ijtima of Lajna Ima'illah UK. The Ijtima was attended by more than 7,240 girls and women and served to inspire Ahmadi Muslim women to strengthen their faith whilst joining together in various programmes designed to stimulate spiritual, moral and educational training.

In his address, speaking about the incredible influence women can have on the world, Huzoor-e-Anwar (may Allah be his Helper) said:

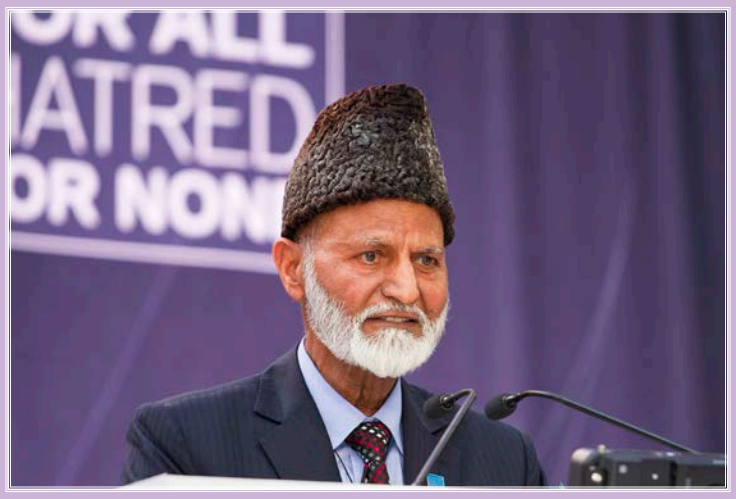
> "You may wonder how you, as individuals, can save the world? The answer lies in starting from your own home. Women undoubtedly play a pivotal role within their homes and have the power to shape the dynamics of their families. Their influence on their husbands, sons, brothers, and other relatives enables them to act as catalysts for peace and harmony. Conversely, as wives, mothers, mothers-in-law or sisters-in-law, they also have the potential to be the enablers of cruelty and the cause of rifts within families. ...
>
> "So, use your influence to cultivate love, peace and unity within your homes. Similarly, in the wider society, use your voice, skills and capabilities to foster peace and harmony, rather than to ignite division or discord. With courage and pride, be an exemplar of morality and truth."

[Ahmadiyya Muslim Community Press & Media Office, press release dated October 1, 2024]

PEXELS

ATTAINING EXCELLENCE:
Identity of Ahmadi Muslims

Lal Khan Malik, Amir Jama'at Ahmadiyya Canada



Editor's Note: *The* Ahmadiyya Gazette Canada *is honoured to reproduce the text of the speech delivered by Respected Lal Khan Malik Sahib, Amir Jama'at Canada, at the 46th Jalsa Salana Canada. This speech was delivered in the third session of the Jalsa, on Saturday, July 6, 2024.*

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِیْٓ اَحْسَنِ تَقْوِیْمٍ

Surely, We have created man in the best make (95: 5)

My dear brothers and sisters, *Assalamu Alaikum wa Rahmatullah!*

In the Holy Qur'an, we read that, through a gradual physical and spiritual evolution, Allah has graciously endowed humans with the best natural powers and creative capacities, enabling them to progress in both physical and spiritual spheres. The essence of that progression appeared in the personage of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). As the Holy Qur'an states:

وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِیْمٍ

And you do surely possess high moral excellences. (68:5)

Therefore, as Ahmadi Muslims, our duty becomes doubly important, as the Holy Qur'an further states:

كُنْتُمْ خَیْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ

You are the best people, raised for the good of mankind... (3:111)

Dear members, the Promised Messiah (peace be upon him) guided us on his mission of providing goodness to humanity. Hazrat Mufti Muhammad Sadiq (may Allah be pleased with him) narrates that the Promised Messiah (peace be upon him) often stated:

"Our two major principles are: firstly, to maintain a pure relationship with Allah, and secondly, to approach His servants with compassion and good morals." [*Zikr-e-Habib*, p. 180]

Hence, as Ahmadi Muslims, we should lead through moral excellence.

The early Muslims were a minority, yet their conduct and character attracted people, across nations, towards Islam's beautiful teachings. Today, Ahmadi Muslims are a minority in the world and in Canada. But that should not diminish our potential influence. We should ask ourselves: As our Jama'at has grown in numbers over the years, have we also attained excellence in areas like finance, education, spirituality, social contributions, and moral conduct? Or, has our focus been mainly on increasing our community size and increasing personal wealth while lacking the real substance and qualities needed to influence and shape the wider society around us positively? Is our community, truly known for its excellence across different domains or, are we just relying on our growing population numbers alone?

Now is a good time for us to look inward and reflect honestly: Are we living up to the high standards of excellence expected of Ahmadi Muslims in all aspects of life? Or, have we become complacent, thinking that growth through migration is enough, without actively working to develop true excellence that can inspire those around us?

Therefore, as a divine community, we must ask ourselves:

Are we truly making a positive difference in the lives of our fellow Canadians? Are we impacting them through selfless public service, generous charitable giving, wise and thoughtful leadership, and compassionate engagement with all people around us?

If we follow the guidance of our beloved Imam, Syedna Hazrat Khalifatul-Masih V (may Allah be his Helper), on building a strong personal connection with Allah, through prayer and prioritizing service to humanity, before our personal interests, we can become living ambassadors, representing the true Islam that Ahmadiyyat presents.

On the integration to our adopted homelands, Huzoor-e-Anwar (may Allah be his Helper) has guided us, and I quote:

"... immigrants also have great responsibilities in their new countries. ..., they must seek to contribute to their new society and strive to integrate. They should not isolate themselves or cut themselves off from the local community, but (they) should serve their adopted home and work towards its continued development and progress...". [Jalsa Salana Germany, September 18, 2018]

The Promised Messiah (peace be upon him) has guided us on the importance of compassion and selfless service, stating:

"Our principle is to be sympathetic towards all mankind. If a person sees a neighbour's house on fire and he does not rise to help extinguish it, I truthfully say, he is not of us. Similarly, if someone, from our followers, witnesses a Christian being attacked and does not assist in saving him, I tell you with certainty, he is not from among us." [*Siraj-e-Munir*, *Ruhani Khaza'in*, vol. 12, p. 28]

Heeding these words, we must strive to increase our positive influence on society, through our actions.

- This means, dedicating our time to volunteer work that helps others, regardless of their faith or background.
- It means, digging deep into our pockets to financially support worthy causes in society that alleviate suffering and promote the betterment of humanity.
- It means, being wise and humble leaders, who put the interests of the community before their own personal desires.
- And it means, treating every person we meet, whether family, friend, or stranger, with kindness, respect, and compassion.

The Promised Messiah (peace be upon him) warned us against being content with mere outward appearances, saying:

"I tell you the truth that you have become content with only the outer shell and skin, whereas this is worthless. Allah the Exalted wants the essence / the core." [*Lecture Ludhiana*, Ruhani Khaza'in, vol. 20, pp. 293–295]

Only, when our words and deeds match the teachings of Islam, can we truly represent our faith.

By strengthening our bond with our Creator and focusing on how we can better serve His creation, we open the doors to becoming true ambassadors, who can inspire others and walk the path of righteousness.

Our homes should be peaceful havens, where we nurture strong mutual bonds, through love and sacrifice for one another. Our interactions with neighbours should be model examples of courtesy and caring.

If we look at the practical example of the Holy Prophet (peace and blessings of Allah be upon him), we see astonishing moral standards. If we look at his family affairs, we see that, for example, he expressed his utmost displeasure to one of his wives for mocking another's short height, saying that one should not inflict emotional pain on anyone. [*Sunan Abi Dawood*, Hadith no. 4875; Friday Sermon delivered on March 2, 2018]

Unfortunately, as our Jama'at expands numerically, interpersonal disputes have arisen as well. While some issues involve mental health challenges, we must ask ourselves: how can we be the leaders, if our own homes lack stability and harmony, and they are not an embodiment of Islamic ethics? The early Ahmadi settlers faced trials, yet today, with a solid foundation laid, we have no excuse—we must exemplify the teachings we proclaim.

The Holy Qur'an emphasizes honesty in all aspects of life. We read:

O ye who believe! Be strict in observing justice and be witnesses for Allah, even though it be against yourselves, parents and kindred. (4:136)

Honesty and integrity should permeate our public and private lives, our thoughts and deeds, and our interactions with family and strangers alike.

I must mention here the glorious model of Hazrat Abu Bakr Siddiq (may Allah be pleased with him). We know that Hazrat Abu Bakr (may Allah be pleased with him) is regarded as the best among the companions of the Holy Prophet (peace and blessings of Allah be upon him) and the entire Ummah, excluding the Promised Messiah (peace be upon him). So, what was the secret that made Abu Bakr[ra] better than everyone else?

It is narrated that on one occasion, the Holy Prophet (peace and blessings of Allah be upon him) heard some people debating why Abu Bakr (may Allah be pleased with him) was better than them, as they performed good deeds just as he did. Upon hearing this, the Prophet (peace and blessings of Allah be upon him) said:

"Abu Bakr's[ra] excellence is not in the strength of his worship or what he does, but on the basis of the goodness he has in his heart." [*Khutbat-e-Mahmood*, vol. 19, p. 765]

It is the goodness and the honesty of the heart! That's what made his faith outweigh the faith of the entire Ummah.

So my dear brothers and sisters! God has enjoined upon the believers to avoid even the smallest degree of falsehood and to be completely honest and truthful in all their dealings.

"For our community to truly make an impact, we must foster a spirit of brotherhood that transcends barriers and unites us, in our shared humanity.

As a humble servant of the Jama'at, it pains me to deal with many disputes among members where dishonesty is the root cause of the conflict.

Our public image should mirror our private character and we should treat neighbours and the wider community with honesty, courtesy and compassion.

Canada has opened its welcoming arms to us, granting us the opportunity to thrive and contribute to the nation's welfare, all the while, developing our spiritual selves.

Now, it is our responsibility to uplift the progress of our beloved country, Canada, through hard work, active democratic participation, and intellectual contributions.

Our beloved Imam, Syedna Khalifatul-Masih (may Allah be his Helper) stresses the paramount importance of moral, spiritual, and knowledge excellence as the means to influence society positively.

Remember the saying of the Holy Prophet (peace and blessings of Allah be upon him):

حُبُّ الْوَطْنِ مِنَ الْإِيمَانِ

"Love for one's country is part of faith."

My dear brothers and sisters!

For our community to truly make an impact, we must foster a spirit of brotherhood that transcends barriers and unites us, in our shared humanity.

The Promised Messiah (peace be upon him) has guided us: "Our principle is to be sympathetic towards all mankind." [*Siraj-e-Munir*, *Ruhani Khaza'in*, vol. 12, p. 28]

This sentiment should extend not only to our fellow Ahmadis, but to all Canadians, regardless of their background or beliefs.

The Holy Prophet Muhammad (peace and blessings of Allah be upon him) said:

اِنَّمَا بُعِثْتُ لِأُتَمِّمَ صَالِحَ الْاَخْلَاقِ

"I have been sent to perfect good moral qualities."
[*Sahih Bukhari*, Hadith no. 273]

By instilling righteous values and exemplary conduct within ourselves, in our families, and in our wider society, we can become beacons of moral guidance and agents of positive change.

- First, let us attend to our own spiritual and moral condition through heartfelt prayer, self-reflection, and adherence to principles.
- Then, let us spread that light within our homes, nurturing them as cradles of Islamic ethics and inspiring our children to embody these values from a young age.
- Finally, let these values of brotherhood, moral uprightness, and excellence pour effortlessly into the public arena through our words, actions, and contributions to Canadian society.

Office bearers across Canada should make it their mission!

The Holy Prophet (peace and blessings of Allah be upon him) said:

سَيِّدُ الْقَوْمِ خَادِمُهُمْ

that the leader of a nation is, in fact, its servant. And the Promised Messiah (peace be upon him) said that to be in the service of the nation is a sign of being one who is a leader.

I hope and pray that members of Canada Jama'at shall become leaders in the spiritual and secular realm. Their excellence will be on the basis of their services to humanity.

The prophecies of the Promised Messiah (peace be upon him), about our grand future, are with us, when Huzoor (peace be upon him) said:

> "...Allah has informed me many times that He will bestow great honors upon me, and the hearts of people will be filled with love for me. God will cause my Jama'at to spread all over the Earth, and cause my people to be victorious, over all other groups. And the members of my Jama'at will advance, in knowledge and in understanding, so much that they will render the enemies of True Islam speechless, through the light of their truth and logical arguments." [*Tajalliyat-e-Ilahiyyah*, *Ruhani Khaza'in*, vol. 20, pp. 408–9]

Now, it is up to us whether we want to accept this noble role and become a part of this Grand Spiritual Revolution or not!

My dear brothers and sisters! Through the blessed institution of Khilafat, today we are the best of the nations, the most fortunate community in the world. It is incumbent upon us to fulfill the destiny assigned to the Jama'at of the Promised Messiah (peace be upon him). We must endeavour to reach such levels of excellences that will establish a supremacy of Islam.

All our efforts should be towards the goal, that we pledged to work for, at the centenary of Khilafat Ahmadiyya in May 2008. When we promised to "...offer every sacrifice, no matter how big, to raise the flag of Islam higher, in every country of the world, till the last day."

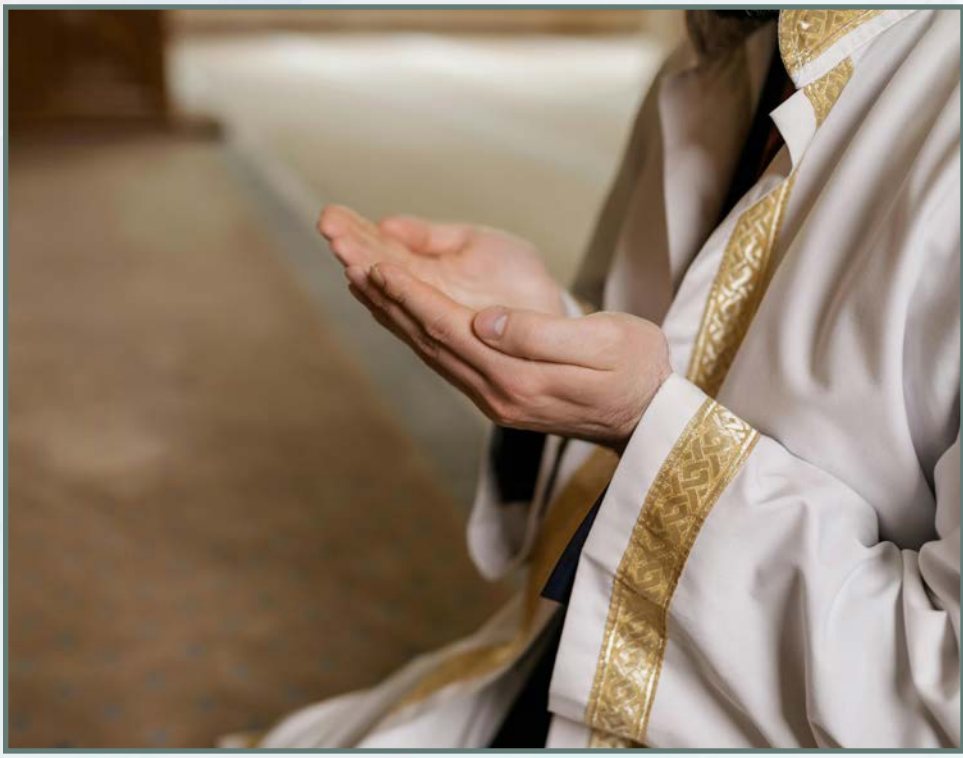
When every Ahmadi in Canada pledged to "...strive till the last breath to safeguard the institution of Khilafat and its stability and shall direct our progeny after progeny, to always be bonded with Khilafat and be given the blessings of it, so that Khilafat-e-Ahmadiyya continues to go on safe and sound and the propagation of Islam may go on, through Ahmadiyyat, till the Day of Judgment, and the flag of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) may fly higher and higher, than all other flags in the world. O God, grant us the capacity to fulfill this pledge!"

May Allah be our Guardian!

TRUSTING IN ALLAH

A Journey from Childhood to Faith

Amatus Salam Riffat Hameed
Hamilton Mountain



How amazing it is to reflect on the time when I was a small child and my mother told me that two angels sat on my shoulders, writing down my actions and communicating them to Allah the Almighty. As I grew up and became a teenager, I realized that there were not only angels, but Allah was everywhere. He is always there to help me and guide me. What a beautiful reflection on the presence of Allah in our lives we were given at such an early age. Now, I find it truly inspiring to see how my understanding of Allah's omnipresence and His infinite love for us has grown over time. The concept of angels recording our deeds serves as a profound reminder of our accountability. Knowing that Allah is always there to help and guide us brings immense comfort to many, especially during the challenging times.

As an Ahmadi Muslim, our connection with Allah through prayer is indeed a powerful source of peace and strength. The poetry of Hazrat Khalifatul-Masih II (may Allah be pleased with him) from *Kalam-e-Mahmood* beautifully captures the transformative power of sincere prayer:

غیر ممکن کو یہ ممکن میں بدل دیتی ہے
اے مرے فلسفیو! زورِ دعا دیکھو تو

With prayers, the impossible becomes possible.
O my philosophers, witness the power of prayers.

It reminds us that what may seem impossible to us is always possible with Allah's help. In times of worry or hardship, entrusting our concerns to Allah and placing our trust in Him can lead to solutions and a sense of peace, that exceeds anything we could have imagined. I present to you several proofs from the Qur'an, Hadith, and Malfuzat, which serve as guidance to remind us that we must not worry because Allah is always with us.

In Holy Qur'an, Allah gives us a loving message, which can be soothing and comforting us in the time of any hardship:

وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ ؕ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا
دَعَانِ ۙ فَلْيَسْتَجِيْبُوْا لِيْ وَلْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ ﴿۱۸۷﴾

And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.' (2:187)

The consoling power of this verse cannot be matched with any worldly power.

Our Holy Prophet (peace and blessings of Allah be upon him) also provided us guidance on approaching Allah the Almighty. Hazrat Anas (may Allah be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be upon him) said: "Allah says: When a servant of Mine advances towards Me a foot, I advance towards him a

yard, and when he advances towards Me a yard, I advance toward him the length of his arms spread out. When he comes to Me walking, I go to him running." [*Bukhari*]

On another occasion, the Holy Prophet (peace and blessings of Allah be upon him) said, "Remember Allah in times of ease and He will remember you in times of difficulty." [*Tirmidhi*] This Hadith highlights the importance of maintaining faith in all circumstances, as Allah's support is always present.

Hazrat Khalifatul-Masih V (may Allah be his Helper) delivered a sermon on the topic of "Acceptance of Prayer" on June 15, 2012. He started the sermon with an abstract from the writings of the Promised Messiah (peace be upon him):

> "It is imperative that just as an individual strives in worldly matters, so should he strive in the way of Allah. When prayer is offered in great tribulation so that the soul melts and flows at the threshold of the Divine, that is true prayer and it is God's way that when such a prayer is offered, He accepts it or responds to it in some other manner." [*Malfuzat* (2022), vol. 4, p. 6]

Huzoor-e-Anwar (may Allah be his Helper) stated that this was the reality of "dua" (supplication). He said, "Fortunate are those who understand the philosophy of acceptance of prayer and supplicate earnestly and profoundly, with full belief and trust in the existence of God Almighty, who has the power to accept prayers." (Friday Sermon delivered on June 15, 2012)

Furthermore, Allah the Almighty says in the Holy Qur'an, "Our Lord, burden us not with what we have not the strength to bear" (2:287). In this verse, Allah the Almighty beautifully reminds us that when we place our trust in Him, worry loses its power. Trusting in the Divine means acknowledging a higher wisdom is guiding your life, beyond the reach of your understanding.

This materialistic world is full of charm, especially in youth. Everyone has to pass through this period of struggle, running from A to B and from B to C. During this time, ambitions wave a net around us and we think that we get all that we wish but for it there is guidance of Allah. He says in the Holy Qur'an, "but it may be that you dislike a thing while it is good for you, and it may be that you like a thing while it is bad for you. Allah knows all things, and you know not" (2:217). This profound reminder teaches us that our understanding is limited, while Allah's wisdom is boundless. Trusting in the Divine means acknowledging that a higher wisdom is guiding our lives, often beyond what we can comprehend or foresee.

PEXELS

PEXELS

Zikr is a means of blessings and reward from Allah and results in peace of mind. Often, the challenges, sorrows, and losses we encounter in life make us anxious and restless. In such times, the Qur'an provides solace, shielding us from grief and despair. Throughout my life, I have witnessed the profound impact of Zikr and the Holy Qur'an. One such example involves a colleague who sent her son to Harvard University for his studies. Tragically, upon his return to Pakistan, he passed away the very next day while both his parents were at work. It was an incredibly difficult and critical time for the family. However, Allah, in His wisdom, protected the mother from sinking into depression. She turned to the Holy Qur'an with devotion, dedicating herself to prayer and reflection, which ultimately brought her comfort and strength during this unimaginable hardship. As stated in the Holy Qur'an,

أَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ

Aye! it is in the remembrance of Allah that hearts can find comfort. (13:29)

Allah promises believers that He will guide them from darkness into light (Nur) with His help. "Allah is the friend of those who believe: He brings them out of every kind of darkness into light." (2:258) In the Holy Qur'an, Allah the Almighty reminds us that facing trials with the right attitude can lead to rewards that far exceed the trials themselves, as He states, "Surely there is ease after hard-

ship. Aye, surely there is ease after hardship." (94:6–7)

Worry often stems from uncertainty and fear, but it is our faith in Allah the Almighty that provides us refuge, reminding us that we are never alone. With Allah's help, our burdens are shared, our path is illuminated, and our souls find comfort. Trusting in Him enables us to release anxiety, embrace hope, and discover strength in every circumstance. Allah states in Holy Qur'an, "And He will provide for him from where he expects not. And he who puts his trust in Allah — He is sufficient for him. Verily, Allah will accomplish His purpose. For everything has Allah appointed a measure." (65:4)

The Holy Prophet Muhammad (peace and blessings of Allah be upon him) provided profound guidance and comfort in times of hardship. During the perilous journey of migration from Makkah to Madinah, when he and Hazrat Abu Bakr (may Allah be pleased with him) were hiding in the Cave of Thawr, the Holy Prophet (peace and blessings of Allah be upon him) reassured his companion with the following words:

لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا

Grieve not, for Allah is with us. (9:40)

This verse is a powerful reminder that, even in the most trying circumstances, one should not despair, for Allah's presence is a source of protection. There are also examples of the Promised Messiah (peace be upon him); whenever there was a challenge in his life, Allah was always there to help him. All of the Caliphs faced many challenges throughout their lives, yet Allah saved them and protected their honour. An MTA documentary, entitled "Story of One Night," details how Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV (may Allah have mercy upon him) migrated from Rabwah to London and the journey he undertook that night. His steadfastness and reliance on Allah, despite facing immense challenges, is a practical demonstration of how faith in Allah the Almighty can bring peace and strength in the face of uncertainty.

Therefore, by placing our complete trust in Allah, we can experience a profound peace and strength that dispels worry and uncertainty. As Allah the Almighty states:

وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ

And your Lord says: 'Pray unto Me; I will answer your prayer.' (40:61)

May Allah the Almighty enable us to fully embrace this trust and grant us the comfort and resilience we seek in our lives. Ameen!

BIRTH ANNOUNCEMENTS

Romaan Ahmad Khan

It is with immense joy that we announce that on January 12, 2024, Nadeem Ahmad Khan Sahib, Missionary serving in Darul Qadha of Ahmadiyya Muslim Jama'at Canada, and his wife Samrah Nadeem Sahiba were blessed with their second child, a boy who has been named Romaan Ahmad Khan.

By the grace of Allah, Romaan is part of the Waqf-e-Nau Scheme. Romaan is the paternal grandson of Waseem Ahmad Khan Sahib and Musarrat Shazia Sahiba of Vaughan Jama'at (Melville Halqa) and the maternal grandson of Mubashar Ahmad Shahid Sahib and Nabeela Mubashar Sahiba of Peace Village South West Jama'at.

It is worthy to note that Romaan is the nephew of Ahsan Ahmad Khan Sahib *Shaheed* and the great nephew of Mubarak Ahmad Tahir Sahib *Shaheed*, both of whom were martyred on May 28, 2010 during the attacks on Ahmadi mosques in Lahore, Pakistan.

Manzood Ahmad Rasheed

By the grace of Allah, the Almighty, Masood Ahmad Rasheed Sahib and his wife Saba Urooj Sahiba of Germany have been blessed with the birth of a son on August 11, 2024. Hazrat Khalifatul-Masih V (may Allah be his Helper) has very graciously named the baby boy Manzood Ahmad Rasheed. The child is in the blessed scheme of Waqf-e-Nau.

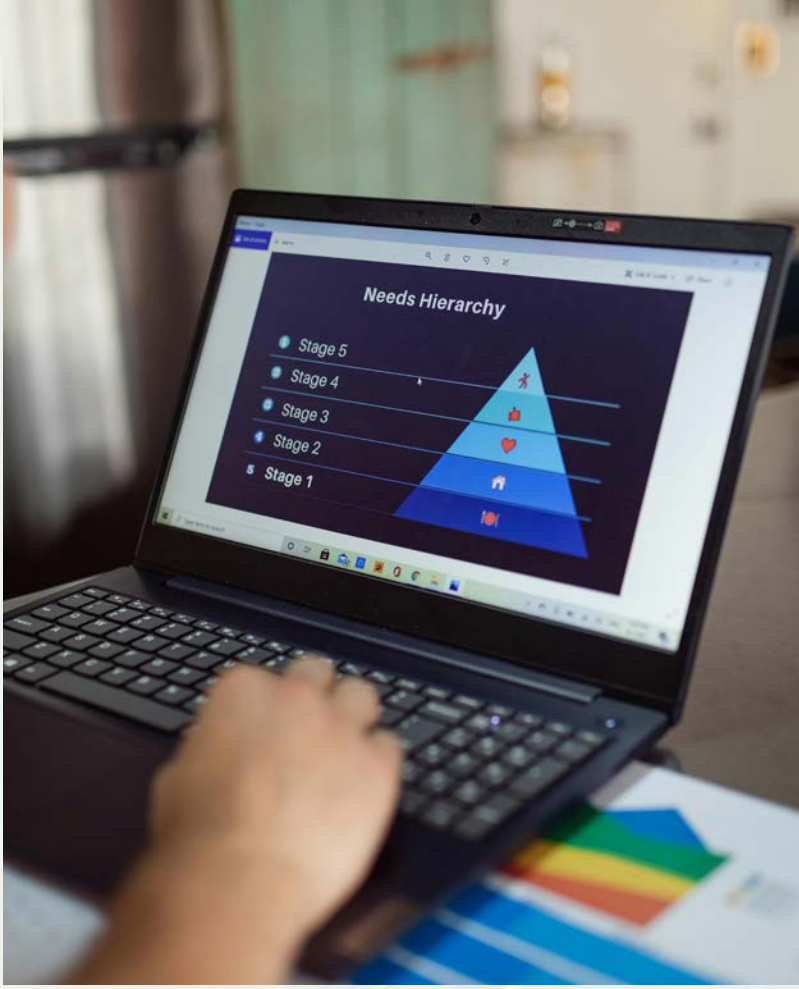
The newborn is the grandson of Sheikh Mahmood Ahmad Rasheed Sahib, volunteer at the Baitul Islam Mission House.

Members of the Jama'at are requested to pray that Allah the Almighty makes the child very pious, prosperous and a good servant of Ahmadiyyat.

The *Ahmadiyya Gazette Canada* extends a heartfelt congratulations to the parents, grandparents and families of Romaan and Manzood. May Allah the Exalted bless both newborns with long, healthy, happy and successful lives in the service of Islam Ahmadiyyat. Ameen!

RETHINKING MASLOW'S HIERARCHY OF NEEDS

Mirza Ghulam Haseeb
Jamia Ahmadiyya Canada



PEXELS

Visiting a third-world country changes you. Or at least it did for me. Witnessing poverty firsthand was a transforming experience, forcing me to acknowledge the cloak of privilege that enveloped me my entire life. With over half the country's population living beneath the international poverty line, everyone was struggling to make ends meet. Single mothers were working long hours to feed their children, the youth were viciously caught up in drug dealing and gang activity since it is the most expedient way to make money, and nearly everyone was settling for any kind of work just for an ounce of stability.

Preaching in a country like that poses a challenge: Religion only matters when all else is taken care of. Why care about the bigger picture when an empty stomach is the most immediate threat? Why entertain the idea of God or stories of past Prophets when you have a family to feed, when the consequences of gang violence are a few bad decisions away, and when the punishment for sin is so distant? This is reality for people who are barely surviving this life. What care can they have for the afterlife? Any rational human being would do the same.

Abraham Maslow (1908–1970), an American psychologist, acknowledged this thought process decades ago. He organized human needs into a pyramid known as "Maslow's Hierarchy of Needs."

In it, Maslow put the most basic needs for survival at the bottom. The need for safety followed this, then love and belonging, then self-esteem, and finally self-actualization being the pinnacle. Maslow believed that for people to prioritize the next set of needs in the pyramid, they must fulfill the basic ones first. For example, we must have food, shelter, and sleep to survive. Once we fulfill those needs, we can consider how to maintain them long term, which we know as safety and security. Only when we are secure can we look for people to spend that time with, hence love and belonging. And the pyramid continues so on and so forth.

In this way, Maslow identified that the need for religion is the least of our priorities. Only when human beings have fulfilled all other needs are they justified in pursuing self-actualization, in other words, the purpose of life. Maslow's theory aligned with what I witnessed on my travels: a society so deprived of its basic sustenance that

even the thought of attaining spiritual enlightenment was a joke.

And yet I wondered. History is full of moments when disadvantaged people rose above their circumstances, challenging society by focusing on that bigger picture, ultimately bringing about reformation and prosperity. The most vivid example of this was the lifework of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). In a lawless and unforgiving primal Arabia, the Holy Prophet (peace and blessings of Allah be upon him) preached self-actualization. The purpose and sanctity of human life. The existence and majesty of the One true God. The result? It was the destitute of Makkah who were the first to accept Islam. Slaves, women, children, the needy, orphans, and the weak were the first to accept and even face persecution and death for it. Accepting Islam did not put food on their plates. Rather, it created enemies, turned their families and friends against them, and burned the remnants of any respect and honour society had for them to ashes. Maslow's pyramid contradicted the actions of these people who turned the world against themselves for the sake of God. What did Islam give the companions of the Holy Prophet (peace and blessings of Allah be upon him) that was worth sacrificing everything for?

The answer was simpler than I thought. An Islamic pyramid of needs would start with self-actualization, everything else coming after it. In other words, by accepting Allah and leaning on Him, everything else will fall into place. Islam reminded people that needs were created by Allah and can only be fulfilled by Him. He is the *Rabbul Alameen*, the Sustainer of the universe. Allah is the Sole Provider [11:7], the One who created the bonds between you and your kin [25:55], the One who blessed us with the faculty of love [30:22], the One who created value and defined status [4:140, 37:181], and the One who gave us purpose [23:116, 51:57].

When we are so wrapped up trying to fulfill our needs that we ignore God, our needs become our god. The Holy Prophet Muhammad (peace and blessings of Allah be upon him) freed the Makkan people from this blinding cycle.

Allah wants us to lean on Him. Hazrat Khalifatul-Masih II (may Allah be pleased with him) says:

> "When worldly support is taken away from a person, naturally, he will need some other support because man is extremely weak. If a person is weak and ill, he needs crutches or a chair. At times of weakness or illness, man needs support... However, Allah Almighty tells believers never to lie, cheat, or commit fraud. Now, when the Shariah has taken all support away from a weak person, what should he do? ... Allah Almighty has replied with the words, "bow down" (ارْكَعُوْا), meaning 'you should lean on Us and find support in Us.' This is similar to someone taking an older person's cane but giving him his shoulder to lean on. Similarly, when Allah Almighty has forbidden us from using illegitimate supports, and since we need one support or another, He tells us to lean on Him and take support in Him. Thus, the words "bow down" (ارْكَعُوْا) speak of trust in Allah." [*Tafsir-e-Kabir* (1986), vol. 6, pp. 101-102]

VISUAL REPRESENTATION OF MASLOW'S HIERARCHY OF NEEDS

The West has conditioned us to believe that we must exude control over every aspect of our lives, including the unknown, contrary to human nature. We are not omnipotent, self-sufficient, or have perfect foresight. Many things are the product of actions beyond our knowledge or the consequences of other people's misdeeds. Trying to attain absolute control over such chaos is a madman's pursuit. This endeavour has bred self-doubt, nihilism, and depression for centuries.

So when the Holy Qur'an repeatedly reminds us that only Allah is Omnipotent, only Allah has perfect foresight, and only Allah has power over everything, it is logical that our survival depends on the Graciousness of that Omnipotent Being [34:23, 11:5]. In fact, the purpose of religion has always been to establish *Tauheed* (oneness of God) in the world. Relying solely on ourselves to fulfill our needs is impractical and akin to associating partners with Allah.

However, this does not mean that we are powerless. It means we are accountable for our own circle of control. You can deliver an astounding job interview, but whether or not that job becomes your means of sustenance is solely up to Allah. You can make amends after a dispute, but whether or not the other party decides to reciprocate is out of your control. We are constantly plagued with loss, death, disease, hunger, betrayal, and all sorts of trials against our will [2:156]. We never ask to be tried, yet unexpected tragedy strikes again and again, with terrible purpose, teaching us how to learn and grow.

The Promised Messiah (peace be upon him) says:

> "We implore only Thy help; for man approaches God, the Supreme, in prayer, after having involved all his faculties in the subject matter of the prayer. It would be impertinent and insolent on his part to come to Him without using his faculties and without observing the requirements of the Law of nature. For instance, if a cultivator were to pray to God to bless his field with a plentiful harvest without preparing it and sowing any seed in it, he would be guilty of insolence and mockery. This is what has been called testing and trying God and that is forbidden." [*Commentary on the Holy Quran: vol. 1 Surah Fatiha* (2004), p.190]

He continues:

> "It is, therefore, necessary to employ all one's faculties before submitting one's petition and this is the real significance of this prayer. It is necessary that one should first take stock of one's beliefs and effort. It is the way of God to bring about a desired change through change in the means. He creates some factor which becomes the means of the desired improvement. Those who consider that if prayer is available means becoming irrelevant should ponder this seriously. They should realize that prayer is in itself a means which activates other means." [*Commentary on the Holy Quran: vol. 1* (2004), pp. 190–191]

In this way, the companions of the Holy Prophet (peace and blessings of Allah be upon him) realized that their sustenance was not in their hands. Islam gave them security in the knowledge that as chaotic and callous as our world may be, there is a supreme power that lives with them. A power that is living and available for connection and guidance. An All-Encompassing, Merciful God who causes "unnecessary events" as purposeful catalysts for change and growth. Despite not knowing what the future had in store, the companions submitted to His will, knowing that everything would fall into place if they did.

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PEXELS

RIGHT TO LEFT: Wasib Dheendsa, Saqib Kahloon, Maaz Labib, Maulana Abdus Sattar Khan Sahib, Brother Diego (who converted in the first week of our trip), Munassar Alam and Faaran Muhammad

Students of Jamia Ahmadiyya Canada TRAVEL TO COSTA RICA FOR WAQF-E-ARZI

Munassar Alam, Jamia Ahmadiyya Canada

From August 21 to September 6, 2024, four Thalitha class (fourth-year) students of Jamia Ahmadiyya Canada, Faaran Muhammad, Maaz Ahmed, Saqib Kahloon, and Munassar Alam had the opportunity to travel to Costa Rica to perform Waqf-e-Arzi for 15 days along with Maulana Abdus Sattar Khan Sahib, who serves as the missionary in Costa Rica as well as Colombia.

Students conveyed the message of Islam Ahmadiyyat to several towns in Costa Rica, such as Alajuela, Heredia, San Jose, Cartago, Atenas, and Orotina. Nearly everyone who received a flyer immediately read it front and back, and many let the students know that they appreciated the message. Students spent most of their days in repeated visits to San Jose, the capital, where they were able to establish meaningful relationships with several residents and sit with them in coffee shops to further explain to them the message of Islam Ahmadiyyat. Additionally, students would hold a sign saying "Soy un musulman, hazme una pregunta" (I'm a Muslim, ask me a question) in busy areas to start discussions with locals.

Despite the presence of a language barrier, with Murabbi Sahib's guidance and support, the students were able to practice their Spanish prior to their arrival in Costa Rica as well as during their Waqf-e-Arzi such that they were able to hold conversations with locals in Spanish.

Costa Rica has a very small Jama'at consisting of 10-20 Ahmadis, many scattered across the country. Students met with 3 of these Ahmadis: Jairo (Haider) Sevilla of Heredia, the first Ahmadi Muslim of Costa Rica, his father Don Francisco Sevilla, and Evelynn of San Antonio. Despite being 85 years old, Don Francisco accompanied the students multiple times on their trips to San Jose. He was very passionate about conveying the message of Islam to his fellow citizens.

The group also had the opportunity to visit the Foreign Ministry of Costa Rica to meet with Respected Ana Lorena Villalobos Brenes, Alternate Director of the Protocol Department at the Costa Rican Ministry of Foreign Affairs and Worship, and discuss with her the work that they were doing in her country as well as to give her a small token of appreciation for her valuable friendship with the Jama'at.

Additionally, the group was invited to visit EARTH Uni-

RIGHT TO LEFT: Roberto (a Nicaraguan immigrant to San Jose and friend of Brother Henry), Maaz Labib, Brother Henry (who converted a week after our trip), Munassar Alam

The students also had the chance to explore the beauty and nature of Costa Rica by visiting Arenal Volcano, the La Fortuna Waterfalls, Jaco Beach, and Manuel Antonio National Park.

May Allah the Almighty bless the humble efforts of this Waqf-e-Arzi and enable the message of Islam Ahmadiyyat to spread far and wide in the beautiful country of Costa Rica, Ameen!

versity in the city of Guapiles to participate in a small conference about the teachings of various cultures and religions regarding caring for the planet. Murabbi Sahib delivered a short lecture, and the students had discussions with the participants after the formal proceedings and established several tabligh contacts.

In total, the group distributed over 7000 flyers and acquired over 25 tabligh contacts, out of which two converted to Islam Ahmadiyyat, Alhamdulillah.

In their first week in Costa Rica, the students were able to take part in the Bai'at of brother Diego, a resident of San Jose who had been interested in Islam for over seven years and met Murabbi Sahib while he was distributing flyers in San Jose 2 months before his Bai'at. In the second week, the students participated in the Bai'at of Brother Leo, an immigrant from Nicaragua, whom they met on their third day in the country. One week after the students had left for their studies in Jamia Ahmadiyya Canada, they received the good news that brother Henry, another immigrant from Nicaragua, whom the students met and subsequently spent a lot of time with during their repeated visits to San Jose, took his Bai'at with Murabbi Sahib.

RIGHT TO LEFT: Brother Leo (who converted in the second week of our trip), Munassar Alam, Murabbi Abdus Sattar Khan Sahib, Faaran Muhammad, Maaz Labib, Brother Diego (who converted in the first week of our trip)

RIGHT TO LEFT: Faaran Muhammad, Brother Jairo [Haider] Sevilla (the first Ahmadi Muslim of Costa Rica), Maaz Labib, Munassar Alam, Murabbi Abdus Sattar Khan Sahib, Saqib Kahloon

Experience at Calgary's Islamic Gathering

Jeannette Anderson

Editor's Note: *Ms. Jeannette Anderson of the Saulteaux tribe on the George Gordon First Nation, Saskatchewan, attended Jalsa Salana Western Canada 2024. Afterwards, she wrote about her experience at the Jalsa. The* Ahmadiyya Gazette Canada *is presenting her testimonial below.*

I am from the Saulteaux tribe in Treaty 4 Territory and have lived most of my life on the George Gordon First Nation. I have been a justice worker at the Touchwood Agency Tribal Council for the past 24 years, passionately helping First Nation communities with programming. I am a mother, grandmother, and great-grandmother, and I spend most of my time at home caring for my three great-grandchildren. They are the light of my life and inspire me to continue striving to improve life for First Nations people.

I was invited to go to the Jalsa Salana in Calgary. It is a learning experience that I will never forget. When I was asked, I was very hesitant and scared to go because I didn't know what I was going to. I did not know anything about the Islamic traditions and their way of life.

That Friday morning when we were to leave, I was still very hesitant. I prayed a lot asking Creator to give me a sign if I was meant to go. It was a very cloudy and gray morning when we were going to leave. I was standing outside, and I looked toward the west. Suddenly, I saw this great big bright yellow sun in the western sky. I knew that this was a sign that I was praying for. I knew I had to go. I made many valuable observations while I was there. This trip showed me how we as First Nations people lived long ago and what we lost.

The first observation I had was how these people were so organized. They were so protective and considerate of their guests. When we got to their gathering, they had red carpet out for us to walk on. I never had that kind of welcome anywhere ever before. They had the men lined up on each side of the carpet while we were walking to the guest room. They made sure they had a lot of food in this guest room. It was put out on the table for us. Throughout the time we were waiting in that room, men stood at the door of the room to ensure our safety. The men were the protectors of their guests. While waiting in the room, the guests all sat around a big table and visited. This reminded me of when I was a young child and how my parents and their visitors would sit around the table and tell stories and talk. We would have to sit on the floor, be quiet and listen. If they didn't want us to hear what they were going to talk about, we would be sent outside to play. We could not interrupt the adults when they were talking. This was a part of showing respect to the visitors and our parents.

The women were in one part of the building, where they were sewing and taking care of the young children. They made beautiful dresses for their women and, also to be sold. A significant observation I made was how I did not see any young women walk around by themselves. They all had an older women walking with them. I just remember thinking, "These people will never have to worry about their women being murdered or going missing. They watch over them and keep them safe."

Everyone that was old enough had jobs to do. We were all in this very big room on Sunday morning. I couldn't help but notice all these little boys about ages 10 to 12 carrying these little jugs and serving all the adults in that room. It

reminded me of our traditional feasts where the men are serving after the food is blessed. Another significant observation was each young adult man, I would safely say who was late 20s or early 30s had a little boy beside them. I was thinking that the reason for this, was for these young men to mentor the little boys. The little boys sat so quietly beside each young man. Another observation I made was it seemed that when the young man needed to make an important decision, they would go to the elder to discuss it before the decision was made. They got guidance and direction from their Elders. I also noticed how the men were cooking the food for this big gathering. There were no women doing any cooking. In observing this, it made me think how organized these people were.

The Mosque that we were taken to, was so, so beautiful. The Elder told us that they built this beautiful building all on their own. They did not get any contributions from anyone. Everyone gave, to build their temple. The women sold their jewelry to make their contributions towards this building. The men built the temple. A lot of things came to mind when I observed all this. My first thought about this was as First Nations people, we had all this, but lost all this community mindedness because of colonialism. We became colonized and forgot what was really important and that's community. It made me realize how important it is for a community to work together if they want to thrive and succeed. I did not see any competing against each other. Today, our people are so caught up in competing against other, that they forget about the community itself. A lot of our First Nations people are in their own little separate world doing their own thing. As First Nations people, we need to let go of the colonialism and start working together.

These were valuable insights I had at this gathering. These insights can be taken and practiced amongst our own First Nations people. If we would incorporate these values into our way of living, we would thrive. Remember, that's how our ancestors survived long ago. Let's start working together and put colonialism aside. We are all one and we can learn from one another.

PATIENCE IS A GREAT TREASURE

Counselling his followers to exhibit patience, the Promised Messiah (peace be upon him) said:

Patience is a great treasure. A person who is patient and does not speak while consumed by anger, his speech is not his own, but rather it is God that makes him speak.

The Jama'at should work with patience and not adopt harshness due to the harshness of the opponents and not reply to abuse with abuse. It is not incumbent upon one who opposes me that he speaks politely. Such examples are also found in the life of the Holy Prophet[sa]. There is nothing like patience, but exercising patience is very difficult. Allah the Exalted supports the one who employs patience. …

I do not like that members of my Community should attack anyone or do anything contrary to good morals. God Almighty commands forbearance, and one should act in accord with this.

[*Malfuzat* (2024, English), vol. 8, pp. 67–68]

اے مرے پیارو شکیب و صبر کی عادت کرو
وہ اگر پھیلائیں بدبو تم بنو مشکِ تتار

My dear people! Adopt the habit of patience and forbearance;

If they emit a foul stench, then you be the [fragrant] musk of Tartar.

گالیاں سن کر دُعا دو پا کے دکھ آرام دو
کبر کی عادت جو دیکھو تم دکھاؤ انکسار

If they abuse you, pray for them; if they hurt you, comfort them;

If they show arrogance, you show humility.

[*Barahin-e-Ahmadiyya: Part 5* (2018, English), p. 201]

FROM COAST TO COAST

Reports from Jama'ats Across Canada

September 2024

First National Open Neza Bazi Tournament

Saadat Ahmad, National Secretary Zira'at

The first National Open Neza Bazi Tournament was held on September 1, 2024, and was organized by the Ahmadiyya Muslim Jama'at in collaboration with the Board of the Neza Bazi Federation of Canada. The event was a significant success, bringing together participants and spectators from various backgrounds to celebrate this vibrant cultural tradition.

The tournament featured dynamic activities, including horseback archery and lemon cutting on horseback, which were well-received by all in attendance. We were delighted to see 450 attendees, with a diverse mix of 40% from our Ahmadiyya Jama'at and 60% from our guests of the Pakistani and Sikh communities, as well as some from Argentina and the United States.

Participants of the Neza Bazi Tournament on horseback

Prize distribution at the Neza Bazi Tournament

Prize distribution at the Neza Bazi Tournament

In addition to the thrilling events, accommodations were provided for the attendees and their horses, creating a comfortable and welcoming environment for all. From the Jama'at, notable persons included Maulana Mukhtar Ahmad Cheema Sahib, Vice Principal Jamia Ahmadiyya Canada, and Abdul Hameed Warraich Sahib, Sadr Majlis Ansarullah Canada, who graced the occasion with their participation.

Lunch and drinks were served, allowing everyone to enjoy the day in a warm and hospitable setting.

Annual North Tabligh Tour 2024

Malik Agyemang, Calgary

The Annual North Tabligh Tour 2024 took place from September 20–24. In this tour, the team travelled to the extreme northern towns of Alberta, British Columbia, and Northwest Territories and held events in Grande Prairie, AB; Peace River, AB; Dawson Creek, BC; Hay River, NT; Katlodeeche First Nation Reserve, NT; and Yellowknife, NT.

This year's theme was "Faith, Truth and Mental Health" with three specific topics tailored for the five events. The topics were as follows:

- Truth & Faith – How Do We Know What to Believe (Grande Prairie & Dawson Creek)
- Faith & Well-Being – Nurturing Mental Health and Resilience (Peace River & Yellowknife)
- Mind, Body & Spirit – Nurturing Mental Health and Resilience (Hay River)

A delegation of twenty-five members including a special guest from Markaz, Maulana Aizaz Khan Sahib, left Calgary on Friday September 20, 2024. Respected Local Amir Sahib led the silent prayer after which the team departed. The team was hosted at the Baitul Hadi Mosque by Regional Amir Sahib Alberta and his team.

Tabligh group and members of the Jama'at outside Baitun Nur Mosque, Calgary, before heading out on the journey

Grande Prairie, Alberta

Voices for Peace Conference at Grande Prairie, Alberta

The first event was held in Grande Prairie, Alberta. Grande Prairie is a major urban centre in northwest Alberta, located approximately 755 km from Calgary. There, the 8th *Annual Voices for Peace Conference* was held at the Northwestern Polytechnic, a prestigious learning institution. Scholars from Christianity, Aboriginal spirituality, Humanist philosophy, and Islam presented their viewpoint on the topic "Truth & Faith: How Do We Know What to Believe?" Dr. Duff Crerar, Professor at Northwestern Polytechnic, moderated the event. Murrabi Aizaz Khan Sahib eloquently presented the Islamic perspective. After the event, the audience stayed back and engaged in one-on-one discussion with the organizers and panel. The conference was widely publicized through flyers and social

media, allowing the peaceful message of Islam Ahmadiyyat to reach thousands of homes.

Dawson Creek, British Columbia

Voices for Peace Conference at Dawson Creek, BC

The next event was held in Dawson Creek. This is a city of 13,000 in northeastern British Columbia, also known as the "Mile Zero City." There, the 7th *Annual Voices for Peace Conference* was held at the Northern Lights College. Rob Brown, a media executive, moderated the event while Rev. Merilyn Carroll and Respected Murrabi Musawar Bajwa Sahib represented Christianity and Islam, respectively. The team also distributed 400 flyers at Dawson Creek spreading the message of Islam.

Peace River, Alberta

Speakers and attendees of *Voices for Peace Conference* at Peace River

The third event of the day was held in the Northern Alberta town of Peace River, located approximately 755 km from Calgary with a population of 7,000. There, the 8th *Annual Voices for Peace Conference* was held at a local hotel. The conference was advertised through Facebook and Eventbrite. Representatives from Indigenous spirituality, Christianity and Islam spoke at the event. Wanda Laurin, former councilor and retired teacher, moderated the conference. Elder Magaret Kapo, Councilor Marc Boychuk and Maulana Zahir Ahmad presented the Indigenous, Christianity and Islamic perspectives, respectively.

After successfully holding these three events, the Dawson Creek team returned to Calgary while the Grande Prairie and Peace River teams travelled to Hay River NT, where Chief April Martel was our host for next three days at the Katlodeeche First Nation Reserve.

Yellowknife, Northwest Territories

Organizers and attendees of *Voices for Peace Conference* at Yellowknife

The fourth event on the trip was the 15th *Annual Voices for Peace Conference* at the capital city of Northwest Territories, Yellowknife. By the grace of Allah, this conference is well established in Yellowknife, and it is a well-known event in the community among the communityleaders, religious clergy, and citizens from all walks of life. Al-Hamdu lillah, the efforts of Murabbi Mozaffar Ahmad Sahib and the local Jama'at were also visible because for the first time, the Jama'at was granted about five interviews promoting the event and spreading the message of Islam Ahmadiyyat to a larger audience.

This year's conference was planned at the prestigious Prince of Wales Northern Heritage Centre. This beautiful auditorium was offered to the Jama'at at no cost due to the educational and harmonious nature of the event. The event was moderated by the Deputy Mayor, Garret Cochrane. The panel included Dr. Kemi Kandola, Chief Public

Delegation to *Voices for Peace Conference* in Yellowknife

Health Officer, NT, who presented the public health perspective; Elder Roy Erasmus, Indigenous perspective; Dr. Patric Scott, the Christian perspective, and Maulana Aizaz Khan Sahib who represented Islamic teachings. Members representing a cross-section of the society were in attendance, Al-Hamdu llilah!

The team travelled back to Hay River to spend the night after a successful event in Yellowknife.

Katlodeeche First Nation Reserve, NT

Members of Delegation to *Voices for Peace Conference* in Yellowknife along with some youth

On Monday morning, the Jama'at hosted a friendship barbecue during the lunch hour to honour our hosts at the Katlodeeche First Nation Reserve. Al-Hamdu llilah, over 100 people from the local community, including staff of the Chief's office, the former chief, councilors, students and staff of the local high school and the day care attended the friendship barbecue.

The team presented 65 school bags donated by Humanity First Calgary to the principal of the school.

Each bag had a card with special message from Ahmadiyya Muslim School Calgary students to their counterparts on the KFN Reserve School. Former Chief Roy Fabian accepted the bags on behalf of Chief April Martel and presented them to the Principal.

Town of Hay River, NT

Voices for Peace Conference in Hay River, Northwest Territories

That evening, the *Voices for Peace Conference* was held in the town of Hay River on the topic, "Mind, Body and Spirit: Nurturing Mental Health and Resilience." The event was moderated by the mayor of the town, H. W. Kandis Jameson while former chief Roy Fabian and Murabbi Mozaffar Ahmad Sahib addressed the audience on aboriginal spirituality and Islam, respectively. Social and health aspects were addressed by a social worker from the local school and a mental health practitioner, respectively. Participants were happy about the open discussion on mental health and were very appreciative of the event.

After spending another night at KFN Reserve, the delegation travelled back to Calgary. The team experienced the help of Allah the Almighty throughout this journey. The team spent five days and four nights and covered approximately 3,800 km, Alhamdulillah.

May Allah accept the humble efforts of Calgary Jama'at and bestow His grace. Ameen!

World Religions Conference in Yellowknife

Mozaffar Ahmad Rana, Missionary Yellowknife

By the grace of Allah the Almighty, Yellowknife and Calgary Jama'at organized the 15th *Annual Voices for Peace Conference* in Yellowknife. The event was held on Sunday, September 22, 2024.

The total attendance of the program was 89 people with 62 people being guests from Yellowknife and nearby reserves. As well four news stations had covered and attended the event. Arrangements were made in the local museum, Prince of Wales Heritage Center, for all guests and members—both men and women.

The topic of this year's program was "Mental Health and Resilience," with each speaker covering their respective perspective regarding mental health. The panelists consisted of four speakers and it was moderated by the deputy mayor. The four perspectives were Aboriginal spirituality, Christian faith, public health, and the Islamic Perspective. Maulana Aizaz Khan Sahib from Peace Village presented the Islamic perspective.

Doors opened at 1:30 PM and the official program began at 2:00 PM, with the moderator welcoming everyone in attendance. Then, there was recitation of the Holy Qur'an from 13:29–30, followed by the English translation. Next, an Aboriginal prayer was conducted by Felix Lockhart, an elder from the Aboriginal community in Yellowknife as well as a long time contact of the Jama'at.

Audience at the *Voices for Peace Conference* in Yellowknife

An introduction to the Ahmadiyya Muslim Jama'at was presented by Mozaffar Ahmad Rana, Missionary of the Ahmadiyya Muslim Jama'at Canada, assigned to the Territories of Canada.

The first presenter was Roy Erasmus, presenting the Aboriginal Spirituality perspective regarding mental health and resilience. He and his wife own a mental health clinic in Yellowknife, NT. The second presentation was on the Christian perspective by Dr. Patric Scott.

The third presenter at the event was Maulana Aizaz Khan Sahib. He shared many great writings of the Promised Messiah (peace be upon him) as well as many verses from the Holy Qur'an and Hadith regarding mental health. Many guests later shared that this was their favourite presentation.

The final presenter was Dr. Kami Kandola on the public health perspective. Shorty afterwards, a Q&A session was conducted. Questions varied from the afterlife to why there are different sects in Islam. All questions were answered by Maulana Aizaz Khan Sahib beautifully, with many people enjoying the open dialogue and satisfied by the answers.

Voices for Peace Conference in Yellowknife

Panelists at the *Voices for Peace Conference* in Yellowknife

Closing remarks were made by the Sadr of Yellowknife Jama'at, Mansoor Anjum Sahib. He gave special thanks to the panelists and all the people that attended the event given gifts to the head table. Sadr Sahib then led the gathering in silent prayer.

The program concluded at 4:00 PM, with wind-up. Refreshments were served in the next hall with all guests and members making their way there and enjoying each other's company.

A book stall was also set-up with many people taking home literature after the event. A lot of positive feedback, as well as contact information, was shared by the local Yellowknife community.

Zuhr and Asr prayers were offered in congregation as well as a sit down with all the organizers afterwards. The event was recorded from start to finish. Prayers are requested the such events have a long-lasting spiritual effect on all attendees.

Voices for Peace Conference in Hay River, Northwest Territories

World Religions Conference in Hay River, Northwest Territories

Mozaffar Ahmad Rana, Missionary Yellowknife

With the blessings of Allah the Almighty, Yellowknife and Calgary Jama'at organized the 7th *Annual Voices for Peace Conference* in Hay River. Hay River is the second most populated town after Yellowknife in the Northwest Territories. The event was held on Monday, September 23, 2024 at 6:00 PM at the local community center in Hay River for both men and women.

A friendship barbecue was organized before the program at 12:00 PM at the local community complex in the indigenous reserve by the Ahmadiyya Muslim Jama'at Canada. Many people from the community came including students and teachers at the nearby school.

The total attendance of the program was 19 people with 10 guests from Hay River and the Katlodeeche First Nation Reserve. The topic was "Mind, Body, and Spirit: Nurturing Mental Health and Resilience." The panelists consisted of four speakers and the moderator was the mayor of Hay River, Kandis Jameson.

The four perspectives were Aboriginal spirituality, social perspective, health services perspective, and the Islamic perspective. Ahmadiyya Muslim Jama'at Canada's speaker presented the Islamic perspective conducted by Murabbi Mozaffar Ahmad from the Territories of Canada.

Doors opened at 5:30 PM and the official program began at 6:00 PM with the moderator welcoming everyone in attendance. Then, there was recitation of the Holy Qur'an from 13:29–30, followed by its English translation.

An introduction to the Ahmadiyya Muslim Jama'at was presented.

The first presenter was Roy Fabian, who presented the Aboriginal spirituality perspective of mental health and resilience. He is the former chief of the K'atl'odeeche First Nation people. The second presenter was the social perspective presented by Ms. Lynne Beck the principal of the local high school in Hay River.

The third presenter at the event was Murabbi Mozaffar Ahmad, who discussed the topic from the Islamic Perspective. The fourth presenter was Mr. Lamlani Mtobeni who spoke on the health services provided in Hay River.

Honourable Mayor Kandis Jameson had some personal remarks herself. There was also a brief Q&A with the panelists.

Closing remarks were given by Basheer Islam Sahib from the Calgary Jama'at—a regular organizer of the event as well as friend to all the panelists.

Silent prayer was conducted at the end, followed by refreshments and then wind-up. The event ended with Maghrib and Isha prayers.

KIDS ZONE

TRUE BRAVERY

Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul-Masih II and the Promised Reformer (may Allah be pleased with him), stated:

"It is mentioned in a Hadith that when someone becomes angry, if they are walking, they should stop; if they are standing, they should sit; if they are sitting, they should lie down; and if the anger still doesn't subside, they should drink water.

"I remember seeing as a child that when some students would get into a fight, one would bring water and spray it on the other's face. This would cause the angry student to burst into laughter, and the anger would dissipate.

"The Holy Prophet Muhammad (peace and blessings of Allah be upon him) placed such importance on controlling one's self that he would say:

لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

'The brave person is not one who knocks out others in wrestling. Truly brave is he who controls himself when angry.'"

(*Sair-e-Ruhani*, vol. 1, pp. 155–156, *Sochne Ki Baatein*, p. 41)

SEND US YOUR WORK!

Submit your answers, feedback, writings and artwork to the Ahmadiyya Gazette:

editor@ahmadiyyagazette.ca

MAKE THINGS EASY

Hazrat Anas bin Malik (may Allah be pleased with him) stated that the Holy Prophet (peace and blessings of Allah be upon him) said:

يَسِّرُوْا وَلَا تُعَسِّرُوْا، وَسَكِّنُوْا وَلَا تُنَفِّرُوْا

"Make things easy for the people, and do not make it difficult for them, and make them calm and do not repulse them."

(*Sahih Bukhari*, Hadith no. 6125)

TRIVIA

1. What is the fear of spiders called?
2. What is a group of crows called?
3. What is the smallest country in the world?
4. Which country has the most natural lakes in the world?
5. What is the human body's largest organ?

ANSWERS

1. Arachnophobia
2. Murder
3. Vatican City
4. Canada
5. The Skin

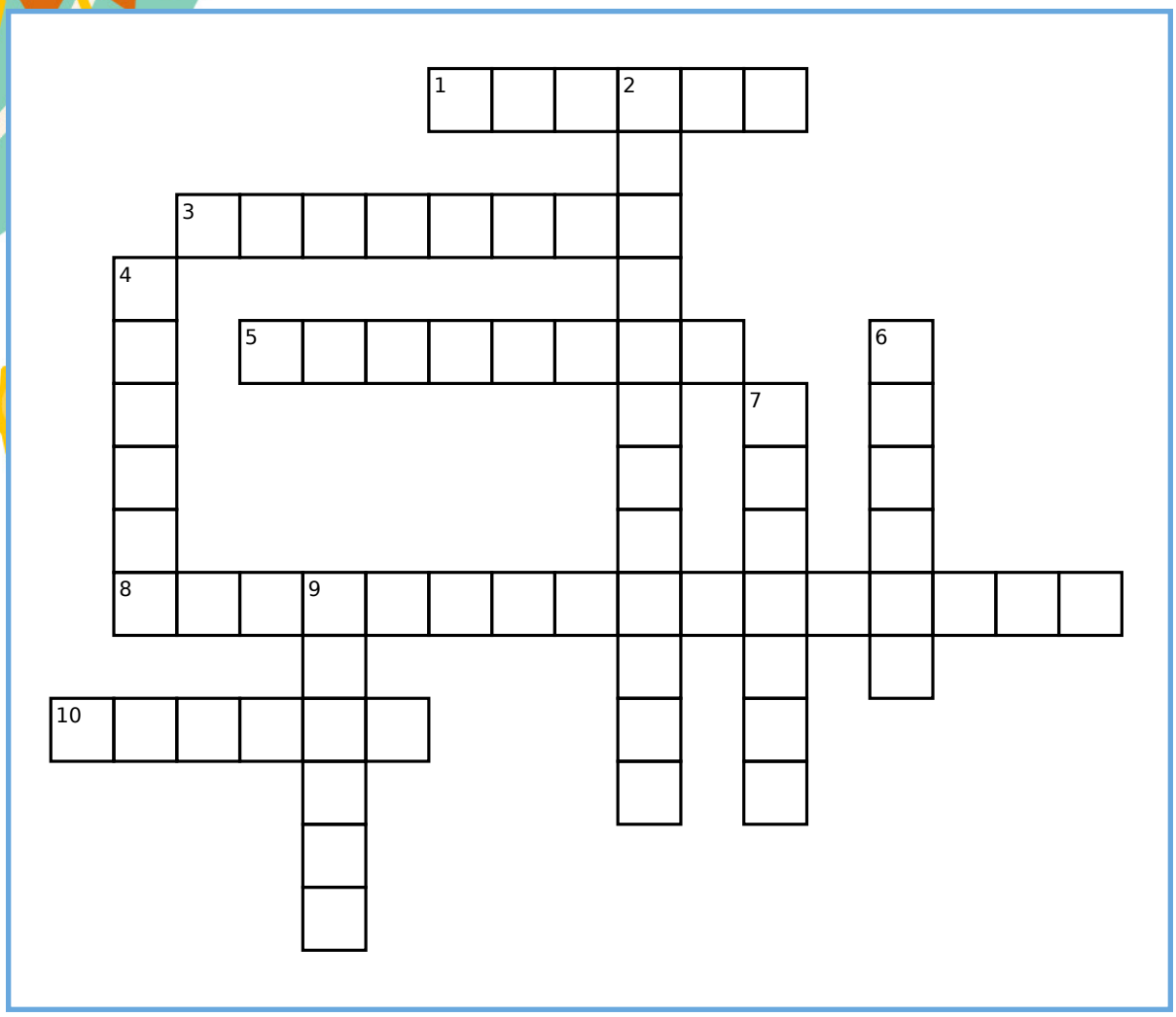
MEMORIZE THIS PRAYER

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ

"Holy is Allah and worthy of all praise, Holy is Allah the Great; O Allah bestow Your blessings upon Muhammad[sa] and the people of Muhammad[sa]."

(Prayer revealed to the Promised Messiah, peace be upon him)

CROSSWORD

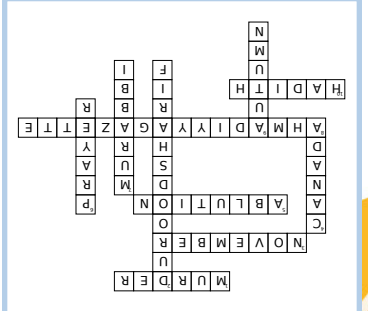


DOWN

2. A prayer invoking blessings upon the Holy Prophet[sa]
4. Country with the most natural lakes
6. Offering every Ahmadi Muslim must perform daily
7. Missionary of the Ahmadiyya Muslim Jama'at
9. Season that precedes winter

ACROSS

1. A group of crows
3. Month of this issue's publication
5. Prerequisite for Islamic prayer
8. Name of this publication
10. Saying of the Holy Prophet[sa]



MORAL VALUES TAUGHT BY PROPHET MUHAMMAD

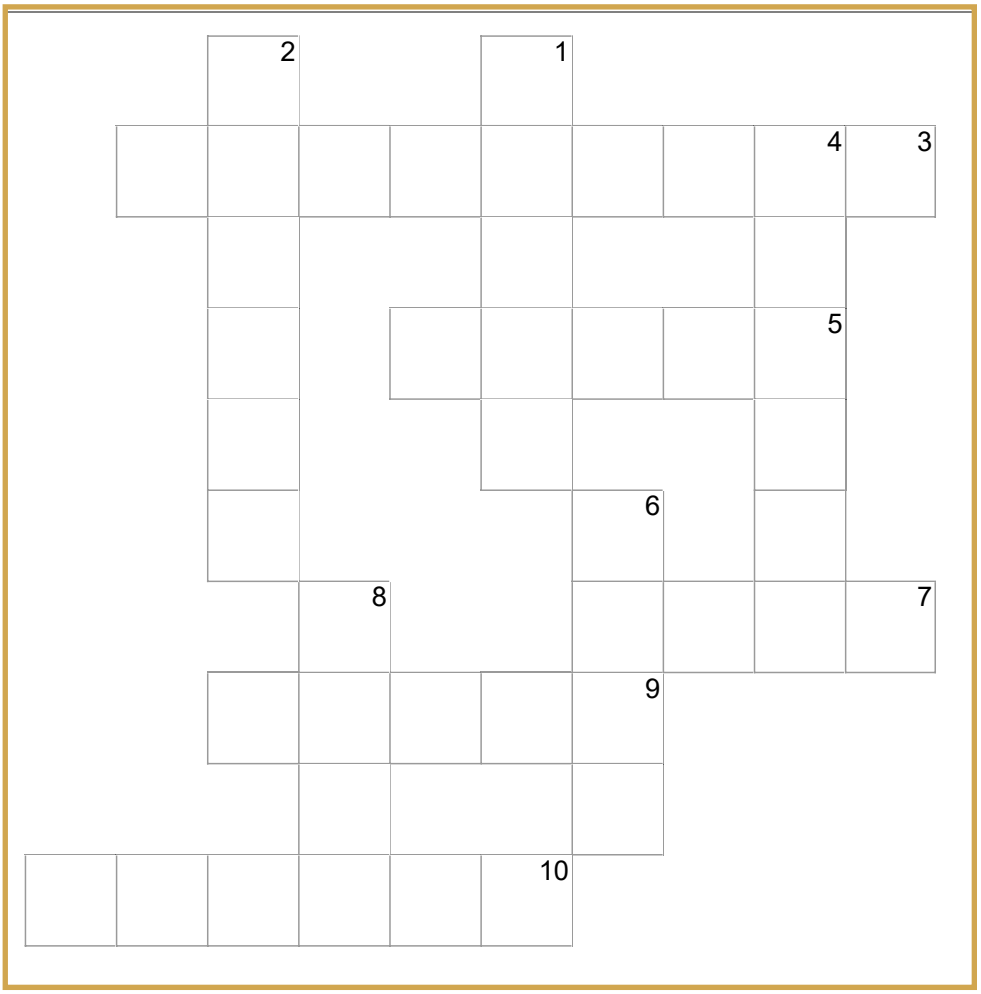
(peace and blessings of Allah be upon him)

The Holy Prophet Muhammad[sa] taught us many beautiful values. Can you write down some of those moral values? Write each value in one circle given below. The first one is done for you.

kindness

[THE HOLY PROPHET'S KINDNESS TO CHILDREN (2022), P. 64]

الفاظ بوجھیں



اوپر سے نیچے

۱۔ کینیڈا کا وہ صوبہ جس میں فرانسیسی بولی جاتی ہے

۲۔ مشہور آبشار

۴۔ کینیڈا کا دارالحکومت

۶۔ کینیڈا کا قومی درخت

۸۔ کینیڈا کا قومی جانور

دائیں سے بائیں

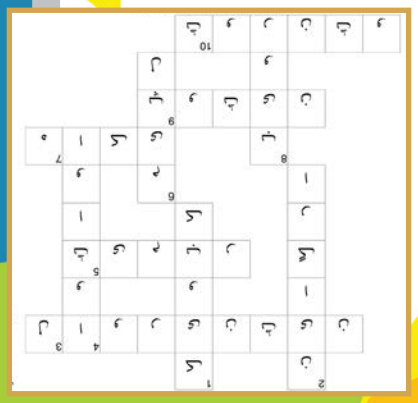
۳۔ کینیڈا کے مشرق میں پہاڑی سلسلہ

۵۔ کینیڈا کی لکڑی کی صنعت

۷۔ کینیڈا کی قومی کھیل

۹۔ کینیڈا کی مشہور ڈِش

۱۰۔ کینیڈا کا سب سے بڑا شہر



بچوں کا صفحہ

بہادر کون ہے؟

حضرت مرزا بشیر الدین محمود احمد خلیفۃ المسیح الثانی و مصلح موعود رضی اللہ عنہ فرماتے ہیں:

”حدیث میں آتا ہے جب کسی کو غصہ آئے تو اگر وہ اس وقت چل رہا ہو تو کھڑا ہو جائے اگر کھڑا ہو تو بیٹھ جائے اور اگر بیٹھا ہو تو لیٹ جائے اور اگر پھر بھی غصہ ٹھنڈا نہ ہو تو پانی پی لے۔ میں نے بچپن میں دیکھا ہے کہ جب بعض طالب علموں کی آپس میں لڑائی ہو جاتی ہے تو ایک پانی لے کر دوسرے کے منہ میں ڈالنے لگ جاتا اور اس طرح وہ لڑکا جسے غصہ آیا ہوتا تھا بے اختیار ہنس پڑتا اور غصہ جاتا رہتا۔

رسولِ کریم صلی اللہ علیہ وسلم نے اپنے نفس کے دبانے کو اتنی اہمیت دی ہے کہ آپ فرماتے تھے۔

لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

کہ بہادر اس کو نہیں کہتے جو کُشتی میں دوسرے کو گرا لے، بہادر وہ ہے جسے غصہ آئے تو وہ اسے روک لے۔“

(سیر روحانی، جلد اوّل، صفحہ ۱۵۵ تا ۱۵۶۔ بحوالہ سوچنے کی باتیں، صفحہ ۴۱)

دعا یاد کریں

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ

یعنی اللہ پاک ہے اور ہر قسم کی تعریف کا مستحق ہے، پاک ہے اللہ جو بہت عظمت والا ہے۔ اے اللہ! محمدؐ اور محمدؐ کی آل پر برکت نازل فرما۔

(حضرت مسیح موعود علیہ السلام کو یہ دعا الہام میں سکھائی گئی)

Jamia Ahmadiyya Canada

ADMISSIONS 2025-26

Requirements & Procedure

"The objective of a murabbi, whilst in Jamia and after graduation, is to understand, with every day that passes, ever more that it is his duty to become a true and devoted helper of the Khalifa of the time."

(Saturday, 17 April 2021, Virtual audience of Jamia Ahmadiyya Qadian with Hazrat Khalifatul Masih V[a])

1. Education:
High school diploma (Grade 12) with minimum average of 80% marks in academic subjects.

2. Age:
Date of birth must be later than August 31, 2005.

3. Medical Report:
Medical Report from a practicing physician certifying good health of the applicant.

4. Written Test & Interview:
The applicant must pass a written test. The study material for the test is the Waqf Nau Syllabus up to 15 years of age. Only those candidates who would score higher than other candidates in the Written Test and Interview and fulfill the other criteria as well would be considered for admission.

5. Application Procedure:
The following documents should be attached to the Jāmi'a Admission Application Form:

i. A copy of educational certificates
ii. A copy of Photo ID (for example, Driving License or Passport)
iii. A recent portrait photo sent via email

6. General Instructions:
Prospective students, besides reciting the Holy Qur'ān daily, should prepare for the written test and focus on improving their Arabic, Urdu and English.

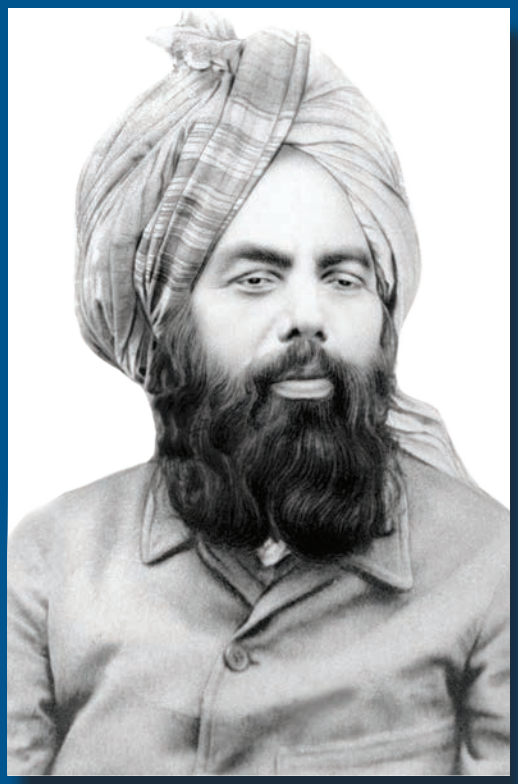
7. Application Form – Submission Deadline:
Contact information is given below for obtaining the Application Form and submission of completed application.
Original completed application must be received by **February 28, 2025**

Jamia Ahmadiyya Canada
10610 Jane Street,
Maple, Ontario
L6A 3A2, Canada

Phone : 905-832-6680 ext. 3012
Fax: 905-832-7767
Email: admissions@jamiaahmadiyya.ca
Web: www.jamiahmadiyya.ca

جامعہ احمدیہ کینیڈا

تعلیمی سال 26-2025
داخلہ کی شرائط اور طریقِ کار



”میں دین کو دنیا پر مقدم رکھوں گا“

I WILL GIVE PRESEDENCE TO RELIGION OVER ALL WORLDLY AFFAIRS.

1. **تعلیم**: درخواست دہندہ نے ہائی سکول ڈپلومہ (گریڈ 12) مجموعی طور پر کم از کم تعلیمی مضامین میں 80 فی صد نمبروں سے پاس کیا ہو۔
2. **عمر**: درخواست دہندہ کی تاریخ پیدائش 31 اگست 2005 کے بعد کی ہونی چاہیے۔
3. **میڈیکل رپورٹ**: درخواست دہندہ کی صحت کے بارہ میں practicing physician کی رپورٹ درکار ہوگی۔
4. **تحریری ٹیسٹ اور انٹرویو**: درخواست دہندہ کو ایک تحریری ٹیسٹ پاس کرنا ہوگا۔یہ ٹیسٹ وقفِ نو سکیم کے 15 سال تک کے مروجہ نصاب میں سے لیا جائے گا۔ داخلے کے لیے صرف ان امیدواروں کا جائزہ لیا جائے گا جو تحریری امتحان اور انٹرویو میں دوسرے امیدواروں سے زیادہ نمبر حاصل کریں گے اور دیگر معیارات پر بھی پورا اتریں گے۔
5. **درخواست کا طریق**: داخلہ کے لئے داخلہ فارم کے ساتھ حسبِ ذیل دستاویزات کی ضرورت ہوگی:

الف۔ تعلیمی سندات کی کاپی

ب۔ایک باتصویر سرکاری دستاویز (مثلاً ڈرائیونگ لائسنس یا پاسپورٹ کی کاپی)

ج۔ایک ڈیجٹل تصویر (ای میل کے ذریعہ)

6. **عمومی ہدایات**: داخلہ کے لئے خواہش مند طلبا روزانہ تلاوتِ قرآنِ کریم اور داخلہ ٹیسٹ کی تیاری کریں اور عربی، اردو اور انگریزی زبان میں مزید مہارت پیدا کرنے کی مسلسل کوشش کریں۔
7. **درخواست کی تاریخ**: داخلہ فارم حاصل کرنے اور مکمل درخواست جمع کروانے کے لئے درجِ ذیل پتہ، فون نمبر یا ای میل پر رابطہ کریں۔ مکمل درخواست اصل کاپی **۲۸ فروری ۲۰۲۵ء** تک درجِ ذیل پتہ پر پہنچ جانی چاہئے۔

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AMTUL MUJIB MIRZA SAHIBA

We are sad to announce the demise of Respected Amtul Mujib Mirza Sahiba, wife of Respected Muhammad Afzal Awan Sahib, of Peace Village, Halqa Center West, who passed away on October 11, 2024 at the age of 87 years.

اِنَّا لِلّٰہِ وَاِنَّآ اِلَیۡہِ رٰجِعُوۡنَ

Surely, to Allah we belong and to Him shall we return.

Respected Amtul Mujib Mirza Sahiba was the granddaughter of Hazrat Bhai Abdur Rahman Qadiani (may Allah be pleased with him), a noble companion of the Promised Messiah (peace be upon him).

She had the honour of receiving education and training under the guidance of Hazrat Khalifatul-Masih IV (may Allah have mercy on him) and was blessed abundantly by his prayers.

Respected Amtul Mujib Mirza Sahiba was a compassionate soul who was always ready to help the less fortunate. Her unwavering kindness and generosity touched the lives of countless people.

Following the demise of her father, the late Respected Mirza Barkat Ali Sahib of Iran, she devoted herself to the care of her mother and siblings, becoming a source of strength for her family. She gave great importance to the spirit of financial sacrifice and continued to donate on behalf of her deceased elders. By the grace of Allah, she had the opportunity to donate a plot of land to the Jama'at in PWD colony, Islamabad.

Her close relatives include her husband, Muhammad Afzal Awan Sahib (Pakistan); her brothers: Hasnat Mirza Sahib (Pakistan), Lama'at Mirza Sahib (Germany) and Ikram Mirza Sahib (Germany); and her sisters Amatul Jameel Khokhar Sahiba (Pakistan) and Amatul Latif Malik Sahiba (Peace Village).

Respected Amtul Mujib Sahiba was residing with her younger sister, Respected Amatul Latif Malik Sahiba, the wife of Respected Lal Khan Malik Sahib, Amir Jama'at Ahmadiyya Canada. By the grace of Allah, the respected wife of Amir Sahib was granted the exceptional opportunity to serve her sister with great sincerity, love, and devotion. May Allah reward her immensely. Ameen!

May Allah the Almighty bless the soul of Respected Amtul Mujib Sahiba with His mercy and forgiveness and bestow patience to her family to bear her loss. Ameen!

ESRAT JAHAN SAHIBA

We are sad to announce the demise of Esrat Jahan Sahiba, wife of Respected Anirudh Mohan Gupta Sahib, of Mississauga Jama'at, Halqa Mississauga East, who passed away on October 7, 2024 at the age of 50 years.

اِنَّا لِلّٰہِ وَاِنَّآ اِلَیۡہِ رٰجِعُوۡنَ

Surely, to Allah we belong and to Him shall we return.

Respected Esrat Jahan Sahiba was a kind and generous soul. Her strong connection to Allah and open-mindedness led her to accept Islam Ahmadiyyat in 2011. She was the only convert from her family and faced many hurdles, but by Allah's blessing she was always steadfast in her faith.

Her close relatives include her daughter, Nahleen Antika Sahiba of Mississauga.

May Allah the Almighty have mercy upon her soul and grant her an elevated status in Paradise.

The editors of the *Ahmadiyya Gazette Canada* offer our deepest condolences to the bereaved families.

May Allah the Almighty admit the departed souls in the highest gardens of Paradise and grant solace and fortitude to their families. Ameen!

EXHIBIT PATIENCE & FORBEARANCE

The Promised Messiah (peace be upon him) said:

My community should exhibit patience and forbearance; they should demonstrate exemplary morals.

Always bear in mind that reason and anger are dangerous enemies. When a person is overtaken by fury and anger, reason cannot remain. However, a person who is patient and shows forbearance is bestowed a light which illuminates their intellectual and rational faculties in a unique way. Then light gives birth to light. In a state of anger and vehemence, since the heart and mind are darkened, darkness then spawns further darkness.

[*Malfuzat* (2024, English), vol. 4, p. 250]